



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

For this purpose we have proposed several methods. We have solicited our friends, who possess the requisite qualifications, to write or select popular articles on the subject for the papers which they patronise, or with whose conductors they have sufficient influence to secure their insertion; a service that need not cost them any large amount of labor, but which would probably be quite acceptable to editors, and very useful to its interests. We wish, however, to interest editors themselves in looking after this cause. We would have them not only make selections for their columns on the subject, but prepare in its behalf such editorials as its exigencies may from time to time demand. As Christian men, standing on the watch-tower of public observation for the general weal, they certainly ought to have an eye constantly upon this great interest of the age and the world. We are glad to find some of them performing so well what we conceive to be their duty in this respect; and earnestly do we hope that *all* the conductors of the religious press in particular, will ere long give to this cause the attention and the advocacy it so well deserves, so much needs, and must in time receive.

In this work we offer our aid by sending them our periodical, in which they will find from month to month much matter worthy, we hope, of a place in their columns—occasionally an argument or statement of some length deserving attention, but more frequently brief articles in the form of statistics, facts or anecdotes, interesting to readers in general, and well fitted to impress the claims of this cause. It is ceaseless attrition that wears away the rock; and only by frequent and long-continued iteration can we ever hope to change the wrong habits of mind so long prevalent everywhere on this subject. Most earnestly do we solicit the attention of religious editors to this matter, and shall send a copy of this periodical regularly to them all, in the hope of their using it for our cause in the way we have just suggested.

---

#### THE FIRST REQUISITE TO INTEREST IN THE CAUSE OF PEACE.

The Great Teacher told the men of his day, that “the whole need not a physician, but they that are sick.” This maxim of our Saviour is applicable to all maladies, whether physical or moral; for no man, unconscious of his disease, will take medicine for its cure, and no person or community will employ means for the correction of any wrong or evil which they do not distinctly perceive, and somewhat adequately feel.

Here is the germ of every reform—a distinct, vivid, settled conviction of its necessity. Men first see and feel an evil, and then set themselves to the task of removing it. Hence all great reforms. It was not till men distinctly saw and deeply felt the evils of knight-errantry, feudal wars and judicial combats, that they attempted in earnest the extinction of those customs. Just so of every other wicked or mischievous practice. So long as men remained

insensible to its guilt or its evils, they did nothing for its removal or its melioration; and the first step towards a reform was to convince them of its real, urgent, imperative necessity. Till this was felt, no man in our own country did anything to purpose for the cause of Temperance, and none in England girded themselves in earnest for the abolition of slavery, or the suppression of the slave-trade.

Here is a clue to what we need in the Cause of Peace. Why have the mass of even good men—patriots, philanthropists, Christians themselves—taken so little interest in this chief question of the age, this grand desideratum of the world, this greatest and best of all reforms? They have no adequate or well defined conviction or even conception of its necessity; only a vague, utterly insufficient idea of peace being a very desirable boon, and war a most terrible curse. They have, in truth, no such acquaintance with the subject as the exigencies of this reform imperatively demand; no kind or degree of knowledge sufficient to make them see clearly and feel deeply the pressing necessity of earnest, vigorous and persevering efforts for its accomplishment. Few of them possess as yet the first requisite to any efficient zeal in this cause. The great body of them are to day in essentially the same state of mind respecting the custom of war, that they were on the subjects of slavery and the slave-trade in England, and on that of intemperance in our own land, before any effective efforts were made to correct those crying evils. Alas! how few know enough on the subject of peace to be distinctly conscious even of their own ignorance; fewer still enough to set on foot the inquiries necessary to enlist themselves and others zealously, wisely and effectively in behalf of this cause. Nine Christians in ten have yet to learn its very alphabet. We wish this strange ignorance were confined to laymen; but hardly one minister in a hundred, if we take all Christendom, has made himself master of this subject as he has other parts of the gospel, and other enterprises of Christian benevolence and reform.

Proofs on this point are at hand on every side, thick almost as leaves of autumn; but we have neither space nor time now for even a selection, and much less for such details as would be requisite duly to impress the Christian community with their need of information on this subject. Look at their almost unbroken slumbers over it for long, long ages;—at the extreme difficulty even now of rousing them to any earnest inquiries about it;—at their strange insensibility to the folly, the utter wickedness and countless evils of the war-system;—at the many ways in which they lend it their sanction and support;—at their general reluctance to make any adequate efforts for the removal or abatement of this mighty and terrible evil, the great scandal of Christendom, and chief scourge of the world;—at the manner in which they talk about the very war now in progress, and pray on all sides, Christian against Christian, to their common God of Peace for success in slaughters and devastations before which humanity shudders and turns pale.

We cannot, however, pursue the theme. We are weary of recording facts so discreditable to the followers of our common Lord, the Prince of Peace. Our hearts grow liquid as we write, and we could pour them out like

water over the strange, unaccountable, inexcusable indifference of our brethren in the church and her ministry to this great evangelical theme, the cause of Christ and a bleeding world. May God forgive their apathy, and make them ere long do their duty on this subject. The way to this result is clear as sun-light at noon. They must examine this cause for themselves till their own hearts are thoroughly imbued with its spirit, and their consciences pressed with the necessity and obligation of a hundred-fold more efforts in its behalf; until the ministers of Christ shall come habitually to preach peace just as they do repentance or faith; until Christian editors shall plead it in their columns as they do any other enterprize of benevolence or reform, and the mass of Christians shall rally as one man to its support by their prayers, their personal efforts and pecuniary contributions.

---

#### PERMANENT MEANS OF PROMOTING PEACE:

OR A WISE USE OF WEALTH FOR THE ADVANCEMENT OF THIS CAUSE  
THROUGH ALL TIME.

Chronic evils demand chronic remedies. Such an evil is war, the growth of more than four thousand years from the worst passions of depravity. It has, from time immemorial, prevailed over all the earth, and thus become a deep-seated, organic disease of society and government. There is no custom, idolatry alone excepted, so inveterate as that of war, or so strongly entrenched against all efforts for its abolition or reform.

It is vain to think of curing such an evil at once. No conceivable amount of effort, however wise, or however powerful, can suffice for the speedy accomplishment of an object so vast and so difficult. The very laws of the human mind forbid it, and require for such a consummation long ages of patient and well-directed labor. It can come only as the slow but sure result of such agencies or influences as shall bring public opinion on the subject into full and permanent accord with the Sermon on the Mount. We cannot by any possibility carry such a reform with a rush. You might as well think to sow your seed in the morning, and reap a full-grown harvest at night. No; we must follow God's law of progress, and wait his time for the promised result. Come it surely will, but not in an hour or an age. It is not a mushroom that springs up in a night, but a century-plant that will require long years of appropriate and incessant culture to make it bloom, and bring forth fruit.

The reason is at hand. War is not merely an offshoot of human depravity, but a result of the wrong habits into which our whole race have, through all past ages, been educated till it has become a kind of second nature, part and parcel of their character. There must be, in this respect, a new, a Christian education of the general mind. We must set and keep at work the agencies requisite to change everywhere men's habits of thought and feeling on this whole subject; and, until this shall be done, we can never make permanently sure of our object by any possible or conceivable expedients.